Can shut on the beggar his door
Hacares not for claret and sherry.
Of venison he has not his fill—
Yet dares to be honest and happy,
And lets the world do as it will. Ano less than the basted no lordly possessions.

No livery at table to wait.

He maketh no hollow professions.

To chest his friend, somer or late:

He rains no hard working tradesman Who gets but a curse for his bill But tries to be honest and happy, And lets the world do as it will.

And lets the world do as it will.

He scels not the bowl or the wassail.

He seeks not the gambler or sot;

Contentment and health are the blessings.

That daily recur to his lot;

And while in the midst of his children.

Good precepts he strives to instill;

He shows that he's honest and happy.

And lets the world do as it will. Oh! who then would gramble at fortune,

Though sorrow and tolling betide 'The man who with wealth is a villain Might be virtuous were it denied!
Too mak may o'erbuden and sink you.
Too little oft keep you from ill;
Then try to be honest and happy.
And let the world do as it will. The man who with plenty is honest. Hath little to ask for his name: But he who, though humble, is upright, The ricious may mock at his mem'ry.

But ages will think on him still.—
Then strive to be honest and happy.

And let the world do as it will.

## THE DEATH PENALTY.

issual Address of the N. Y. State Society for Owing to the crowded state of our columns, w er mable to publish the whole of this very intersting paper, but must confine ourselves to the folowing extracts. The Address was presented to e Society at its annual meeting, Feb. 24, by Jas.

strice. Esq. We presume the Society will isset in a pamphlet form.

The existence of the "State Society for the Abolition of Capital Punishment" had its origin more than two sears since in the increasing conviction, which was manifested through all sections of the State and with all chares of elitizent, against the idea of the propriety or the security of the death penalty. The object of the Association is to show that this dreadful exaction of the law is a needless for the protection of society as it is unwarranted in principles—to cherials that feeding of hostility to the gallows which results from the investigation of the subject of espital punishment—to propagate the doctrine that the secretoness of human life piaces it above the reach of eight authority—to prove that the death penalty is a demoralizing in effect as it is anti-Christian in its assume—and finally, that its infliction is an irremediable curries on immortal souls, involving on assumption of power over human life, which, as regards civil authority, amounts to a sacriligious invasion of the Percogative of the Almighty. The plan of action of the Society, since its organization, has been to estimulate the exertions of individuals in the dissemination of its principles—to concentrate into se efficient force the amount of conviction produced in favor of those principles, and thus to concentrate into an efficient force the amount of conviction produced in favor of those principles, and thus to promete the measures and means whereby, ultimately, the humans object of the Association may be attained. In the revision of the history of the society we find fall warrant for congratulation and encouragement. Its principles have made rapid progress in the favorable stimation of many intelligent and virtuous citizens, who hereafter have been either active defenders or else passive supporters of the gallows. The operations of the society have roused a spirit of inquiry relative to the groupest and necessity of capital punishment, which pastes supporters of the gallows. The operations of the society have roused a spirit of inquiry relative to the propriety and necessity of capital punishment, which we saim to be an earnest of the success with which our standard in time be rewarded. Many of those obsoles arising from prejudices or accidental habits of beaght by which the progress of this movement of relating the influence of critical examination and calm masseing. The adventitions advantage heretofore possed by our opponents, derived from that religious report entertained by many for the imperative acceptation of the secrifice of the murderer as an atomement to the blood which had been shed, now no longer prevals to the extent it did previous to the deliberate distantions and intelligent investigations of the subject, which have been instigated in this country and in Europe through the instrumentality of this society and of others of like character. A few years since, notwith standing the progress of merciful reform—attained with inference to the punishment of crimes heretofore liable to the death penalty—the proposition to spare also the life of the murderer could find but a few solitary advocates. History, however, in defence of the honor of humanity, teaches us that through all ages, and in all nations, when and wherever intelligence and refinement have prevalled, then and there always have been found some ladividuals of estimable reputation with the generation, whose minds were not so transmeled by the blind reneration of the customs of ancestors, nor so controlled by the dicts of the doctors of divinity and of the learned

## Supplement to The New-York Daily Tribune.

BY GREELEY & McELRATH.

Apostles and the early disciples, tells what was done in those days in the name of refligion. And ever "since the Redeemer walked with man," such ecommittes as were committed by crusaders in the Holy Land, such sufferings as were inflicted by the priests of the church of Rome in the inquisition, such murders as were perpetrated by the authority of the church of England.

ted by the authority of the church of England.

The midelight of Bartholomew—the stake
Of Smithfield, and that thrice accurred dame
Which Calvin kindled, by Geneva's lake
New England's scaffold, and the priestly sneer
Which mocked its victim is that hour of fear,
When guilt itself a human tear might claim—
Bear witness, O thou wrong'd and merciful One,
That earth's most baseful crimes have in Thy name

The actions of our public men, and of our legislative bodies, give evidence that the abolition of Capital Punishment is seriously sgitating the whole community—This society, from its first institution, has constantly been in the receipt of letters from many of our most distinguished statesamen, asking for information and documents on the subject. Memorials have been presented in Congress demanding the reform, and the propriety of it eloquently urged by the venerable John Q. Adams—In the Legislatures of Maile. New Hampshire, Massachusetts, Connecticut, Rhode-lishid, New-Jersey, Pennsylvania, Ohio, Niusouri, Alabama, Tennessee, Louislans, and we believe of other States, the subject has been introduced upon memorials, grave discussions have been had, and the cause has received the support of intelligent and respectable minorities.

When we look over the statute books of our own States, or turn to those of Europe, and notice how many bloody spots have been erased under the working of that spirit which completed the institution of this association—when we recollect that at the commencement of the present century, "the mild sunshine of the gospel day" was scarcely perceptible in the gloomy halls of criminal justice, and that there were then to be seen throughout Christendom under the direction of the ministers of that justice many "foul alters streaming with blood." When we recollect that even as late as at that period that gallows stood boldly forth in the face of refised civilization and revealed religion, in a heathen-like and barrbarous manner exercising its bloody despotism; and when we recollect that even as late as at that period that gallows stood boldly forth in the face of refised civilization and revealed religion in a heathen-like and barrbarous manner exercising its bloody despotism; and when we recollect that even as late as at that period that in our proposition to the sway of that anti-christian said inhuman monstrosity—when this review is made in contrast with the reform which has since occurred, and

found to raise their voices in opposition to the sway of that anti-christian and inhuman monstrosity—when this review is made in contrast with the reform which has since occurred, and with the merciful feeling toward the criminal which now prevalls in every civilized land, then it is that we can enjoy the grateful conviction that the spirit of love prescribed by the Redeemer as the means of moral reform, is rapidly becoming the recognized principle of criminal jurispradence.

It is not only as against the bloody requisitions of the criminal law that this spirit of love is doing its benign and god-like work, but it is exerting its benevolent in disease in favor of the "lost sheep" in every step of his unfortunate wanderings. The innocent debtor is no longer allowed to remain locked up in a jail, there to waste his time and energies as an appearement to the anger of his mercilees creditor. The drunkerd can now rise from the gutter and find, in the halls of the Washingtonians, werm hearts to cheer him in his desciption, and liberal hands to refer to his necessities.

ritten thus beautifully on this subject:

Thank God! that I have lived to see the time.

When the great truth begins at last to find.
An uttrance from the deep heart of mankind.

Earnest and clear, that all revenge is crime!
That man is holler than a creed—that all
Restraint upon him must consult his good.
Hope's sunshine linger on his prison wall,
And Love look in upon his socitude.
The beautiful lesson which our Saviour taught
Through long, dark centuries, its way has wrought
Into the common mind and popular thought;
And words, to which by Galilee's lake shore
The humble fishers listened with hashed our,
Have found an echo in the general beart,
And of the public faith, become a living part.

WILLIAM T. McCOUN, President.

THE HAUNTED SPRING SY SAMULL LOVER. It is said, Pays have the power to assume various shapes, for the purpose of luring mortals into Fairy-land. Hunters seem to have been particularly the ob-jects of the lady Fairies' feedles.

GAILY through the mountain glen The bunter's horn did ries.

As the milk white doe
Escaped his bow,
Down by the Hannted Spring:
In vain his silver born he wound—
Twas Echo answer'd back;
For neither groom nor baying hound
Were on the hunter's track;

In vain he sought the milk-white doe That made him stray, and 'scaped his bow For, save himself, no living thing Was by the silent Haunted Spring.

The purple heath-bells, blooming fair, Their fragrance round did fling. As the bunter lay, At close of day.

Down by the Haunted Spring .

A lady fair, in robe of white. To greet the bunter came:
She kissed a cup with jewels bright.
And pledged him by his name.
Oh lady fair," the bunter cried.
Be thou my love, my blooming bride.
A bride that well might grace a king:
Fair lady of the Haunted Spring."

In the fountain clear, she stoop'd.

And forth she drew a ring: And forth she drew a ring:
And that bold knight
His faith did plight.
Down by the Haunted Spring
But since the day his chase did stray.
The honter ne er was seen:
And legends tell, he now doth dwell
Within the hills so green."
But still the milk white doe spream. Within the hills so green.

But still the milk-white doe appears.

And wakes the peasan's evening fears.

While distant bugles faintly ring

Around the lonely Haunted Spring

\*Fays and fairles are supposed to have their dwelling laces within old green hills.

From Douglas Jerrold's Weekly Newspaper

Sentimentalists—Infidels—and the Hangman.
We have no doubt when the Legislature ceased to permit old women to be burned for their ugliness, that certain "well-instructed Christians" exclaimed—"What infidelity!" A hump—a hare-lip—as oblique eye—was in the court of Christian science, sufficing evidence of the mark of Satan, and the uncomely witch was burned to the satisfaction and increasing piety of all orthodox believers. At this moment, is there a village in all England without its old decrepit woman who, in the good old times of fire and larget, would not have been in peril of her life—to be offered up as a religious

liberally extended to every other lost sheep.

Yes, while we behold throughout our happy land saylums erected for the children of mission to relieve work houses for the destitute—work-houses for the vagrant—and turied saylums erected for the children of mission tours and the present of the spirit of the destitute—work-houses for the vagrant—and turied of disparce, it is the permitted to live; and the world is not in him again to return to society, he is no longer forced to look upon it as a dreary waste where no green spot remains for him, but he is told and taught to know there are individuals and associations ready and anxious toextend to him encouragement and support. But this beautiful aspect of moral reform is marred by the exist tense of one horrid defect. The gallows still obtraces its cruel features upon society—and the capital criminal (of all others, most to be pitied) if left alone without the consolation or the sympathy which is so mantully and liberally extended to every other—lost sheep.

Yes, while we behold throughout our happy land saylums erected for the children of misfortune—lostes for penitent convicts—all enlivened by the mild saushine of the gospel day," still at the same time we see the capital criminal left withing in his solitary still trude of despair, entirely shut out by a black cloud of superstition from the benign influence of those glorious rays. Fellow members of this society calls upon its members, upon all citizens, upon a every Christians to occur and the control of the contr offer to a bishop, or even to a curate. But then, poor human nate e is so fantastical! Hear Phine-has, ye men who love social order, and raily round

NEW-YORK, MARCH 20, 1847.

WHAT CONSTITUTES A CHURCH What constitutes a Church?

Not Roman basilie or Gothic pile.

With fretted roof, tall spire and long-stawn sisle, These only mock thy search.
Fantastic sepulchres when all is said.—
Seek not the living Church among the dead.

Seek not the living Church among the dead.

What is a Church, indeed?

Not tripled hierarchy, or throudd priest.
The stolen trappings of the Homish beast,
Altar, or well-sang creed,
Rites magical to save, to sanctify.

Nor aught that lails the ear, or lures the eya.

A band of faithful men.

Met for God's worship in an upper room.
Or canopied by Midnight's starry dome,
On hill-side, or lone gien.
To hear the counsels of his Holy Word.
Pledged to each other and their common Lord—
These few as they may be.

These, few as they may be,

Compose a Church such as, in pristine age, Defield the tyrant's zeal, the bigot's rage,— For where but two or three. Whatever place in Faith's communion meet, There, with Christ's presence, is a Church com-

Swedenborg and Prof. Fond.

SWEDENSCHAIMEN REVIEWED: By ENOCH POND, D. D. Professor in the Theological Seminary, Ban-gor, Me. Portland: Hyde Lord & Duren. 1846.

[ Written for The Tribune.\*] Let people talk as they may, the fact is indispatable, that Suedenborgianum is fast getting into nor was I alone in the impression-that the times demanded that something should be done. Sweden-borgianism must be thoroughly reviewed and canvass-

d. Then our readers will remember that we had ocpublished against Swedenborgianism, from the pen of another D. D. (Dr. Woods of Andover)—a much more

one the does. I propose it therefore, and I scoopt it as darrant.

Here, then, we find a learned Doctor of Divinity, or the doctor of Divinity, or the doctor of Theology in the doctor of Theological Seminaries of some noise, gravely setting Theological Seminaries of some noise, gravely setting Theological Seminaries of some noise, gravely setting to the third the seminary of the seminaries of some noise, gravely setting the seminaries of some noise, gravely setting for the seminaries of some noise of the seminaries of the seminaries of some noise of the seminaries of some noise of the seminaries of the seminaries

entitile!

Then, one of the gentleman to whom our author so knowledges himself indebted for the loan of several of Swedenborg's works, assures us that the Dr. dispatched nine volumes (we think) of the Areans—about 4,500 oc vine volumes (we think) of the Arean—about 4.500 octavo pages—in a single week, besides attending to his ordinary dulies as Professor of Theology! We leave our readers to Judge how these volumes must have been read. We would give Dr. Pond considerable if he would communicate to us the art by which he managed to read so much in so short a time, and "with the deepest attention of which he is capable." The Magnetic Telegraph listel can hardly surpass this in point of speed. We will here worked particularly only a few things in a single chapter out of the fourteen which the book before us contains; and these things may be taken as a fair specimen of the entire work, as well as of the Author's regard for truth and justice.

In Chapter XIII, Dr. Pond proposes to give us "the

Simple continued and the simple continued and

NO. XXX.....GRATIS.

## POPULAR LECTURES SCIENCE AND ART;

CRIEF CITIES AND TOWNS IN THE UNITED STATES, BY DIONYSIUS LARDNER,

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